11 R. C. 3

A SPECIMEN OF A LITURGY

Design'd for the

USE OF A PRIVATE CONGREGATION.

WITH A

LETTER TO A DISSENTING MINISTER,

REPRESENTING

The Expediency of *Stated Forms of Prayer* for PUBLIC WORSHIP.

A privato dictum est, quicquid dictum, scriptumve est. Quod si verum est, publicum est; si quid sit falsum, nollem dictum, et quamvis dixerim pro meo non agnosco.

J. Slichting. ad Lectorem.

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MVSEVM
BRITAN
NICVM

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IT is not at all material to inform the reader, upon what conſiderations the following SPECIMEN is now made public, or for whoſe particular ſervice it was originally intended. The Editor hath only authority to ſay, that as it was never deſigned in this manner to be communicated to the world, much leſs would it now be ſuppoſed to dictate to any denomination of Chriſtians whatſoever. The ſubject indeed, is of ſo ſerious and a general concern, that it may poſſibly be thought a little too preſumptuous for ſuch a SPECIMEN as this to be exhibited by a private hand: but if any apology is neceſſary for the

publication of it, the ſame, perhaps, will be beſt ſupplied from thoſe very reaſons which occaſioned its being drawn up at firſt, and which, as communicated in the following letter to a friend, we here ſubjoin, inſtead of all further Preface or Introduction.

DEAR

DEAR SIR,

SINCE I engaged in the miniſterial ſervice among the Diſſenters, I have perceived many, and as they ſtill continue to appear to me, very material objections, againſt the manner in which the duty of public prayer is performed in our aſſemblies.

To enter upon the ſeveral arguments, which, with ſo much warmth and violence of temper, have been often urged for, and againſt, the uſe of ſet forms of public prayer, would be tedious to myſelf, and to you unneceſſary. The circumſtance, I confeſs, which has the greateſt weight with me, and bears hardeſt upon our method, is the tendency it hath in general to deſtroy the very nature of

prayer itſelf, conſidered as a direct, ſolemn addreſs to, and immediate intercourſe with, the Almighty.

This, you will ſay, is a material objection indeed! It will be neceſſary then, that I lay before you the reaſons upon which it is founded: and this I ſhall do in my uſual manner, with that unreſerved openneſs and freedom, with which the ſentiments of friendſhip, when accompanied with a love of truth, will be communicated.

The caſe then to me, appears briefly to be this.

By leaving that part of public worſhip, which we are now ſpeaking of, entirely to the care and performance of the miniſter, 'tis to be feared our people are too apt to look upon it as HIS buſineſs, and not to conſider it, at leaſt not ſo much as they ought, as a duty

a duty in which they themſelves are equally concerned. Nothing is more common when our people are making their obſervations upon their miniſters, than to hear them ſay, " I have " heard ſuch an one, and he prayed " but very indifferently; or ſuch an one " and he prayed admirably well;" but were you to aſk theſe very perſons, how they themſelves had prayed at the ſame time, they would probably be ſurpriz'd at the queſtion; or at leaſt give but a very indifferent account of the matter.

And this perhaps is an unavoidable inconveniency, which will always take place, where ſocial prayer is not conducted by ſome public form. It muſt be difficult, if we will ſpeak honeſtly, to have the mind fixed upon the grand object of worſhip; and to preſerve in any intenſe and equal degree, thoſe ſentiments of reverence, humility and ado-

ration; that total bent and direction of the ſoul towards Deity, ſo very deſirable, nay, ſo neceſſary in all acts of real communion with him: this, I ſay, muſt be acknowledged difficult, whilſt the ideas and affections of the worſhipper, ſo very much depend upon another's management: and the hearer's attention wholly hangs upon the lips of the ſpeaker. But what if the latter is conſidered, which I fear is often the caſe, as exerciſing only a perſonal gift; and his performance looked upon as a trial of ſkill, or a teſt of orthodoxy? what! if ſomething diſagreeable in his voice, or manner; or from ſome accidental heſitation and loſs for thought or utterance, his hearers are diſguſted, or in pain for him? what! if from ſome harſh or unguarded expreſſion, ſome particular act of confeſſion or prayer, in which they cannot heartily join, and which they could not poſſibly

ly be aware of, they are all at once diſconcerted? nay, let me add, what! if they are entirely delighted with every part of his ſervice, and his words drop ſweeter than honey or the honey-comb; may they not probably, even in this caſe, be as far from filling up their part of the duty, as in any of the former? yes, it is eaſy enough to conceive that they may be perfectly charmed with his performance, and ſtruck with admiration at the variety and turn of thought, the propriety of expreſſion, the copiouſneſs of language, the eaſe and decency of addreſs, and yet they themſelves may all the while do nothing leſs than pray.

Theſe diſadvantages attending the method in which public prayer is conducted in our congregations, I have briefly mentioned, ſo far only as they concern the people: nor, with reſpect to the miniſter himſelf, will they, in my

my apprehenſion, be found leſs conſiderable. Suppoſe him learned, modeſt, ingenuous; ſenſible of the greatneſs and dignity of the ſervice, committed to his care; himſelf a lover of elegance and propriety; and conſequently afraid and aſhamed to ſpeak any thing as the mouth of the people, which might appear low, unmeaning, and unworthy his character as a ſcholar, or a leader of public devotion. Muſt not even theſe very qualities, in themſelves ſo lovely, prove oftentimes a hindrance to his right performance of this duty; ſo far I mean as it relates to his own religious ſentiments and temper? Muſt not the concern he will be under to conduct this part of the public ſervice, in a becoming and reputable manner, frequently make it a work rather of the head than of the heart? Muſt not his care for proper thoughts and language, even when he is actually engaged in this duty, oftentimes fetter his mind, and confine

confine it to things below? An untimely conception half formed; an unſuitable phraſe almoſt uttered; or an actual ſlip and impropriety in point of ſentiment or expreſſion, to others perhaps unnoticed, but felt by himſelf; may not this ſometimes raiſe in him a conſcious bluſh; and fill him with ſuch inward confuſion, as muſt greatly diſcompoſe his mind, and throw it very much off that ſettled devout frame, which it ought to be in, when converſing with the Almighty?

This, I believe, every man, at one time or other, nay perhaps oftentimes, muſt have found, who hath any ſenſibility for himſelf, or any reſpect for his auditors. For my own part, I will frankly confeſs, this hath oftentimes been my own caſe: eſpecially, when I have occaſionally preached to a ſtrange congregation; or where there have been many perſons of reputed good ſenſe and

and diſcernment; an ill-tim'd reſpect for men hath diſturbed my devotions towards God; a concern to pleaſe or affect them hath made me neglect a much greater concern; I ſpoke in the language of prayer for others, but forgot alas! to pray myſelf. *Pudet hæc opprobria nobis.*

But allowing a man, by long habit, and a rich furniture of natural and acquired abilities, to be ever ſo well qualified for diſcharging this part of public worſhip; yet after all, muſt he not now and then find, that bodily diſorders or worldly cares do greatly cloud and diſturb the mind; very much interrupt the freedom and eaſe with which he uſed to carry on this exerciſe; and render his whole performance of it dead and formal? a circumſtance, very uneaſy and painful to every one

one who would offer unto God, a living and a reaſonable ſervice §.

To remove theſe difficulties, and to remedy thoſe inconveniencies, ſo far as they concerned myſelf; I reſolved to collect, and to endeavour to introduce into my own congregation, ſuch forms of public prayer as chriſtians, of any denomination might bear a

 part

§ Here it may poſſibly be ſaid, "granting "the abovementioned objections againſt our me- "thod of extemporary prayer to be juſt, yet will "public ſtated forms always ſecure a right "temper and good affections in the worſhip- "per?" I do not by any means ſuppoſe that they will. It is not in the power of any outward ſcheme or mode of worſhip to do this. All that I would ſuggeſt, is, that the latter method hath by far the advantage, and very ſufficiently deſerves the preference, if it is free from theſe material inconveniencies, to which the former ſeems to be ſo ſubject. The one can be no hindrance to a ſettled, devout and praying frame of mind; the other (I ſpeak only with reſpect to public prayer) I am afraid is oftentimes an actual interruption to it.

part in; containing nothing that ſavoured of any party, nothing that was peculiar to any ſect, nothing, in a word, but what all perſons, who meet together for the great purpoſes of religious worſhip, and godly edification, might honeſtly join in.

I ſhall not at this time trouble you with all the reaſons, which, with reſpect to my congregation, have prevented the execution of this deſign; and ſhall only obſerve, that although ſome of the moſt ſenſible of them would very willingly have fallen into the ſcheme; yet upon further conſideration, there was ſufficient occaſion to believe, that the generality, who, you know, take up their religion and way of worſhip merely from cuſtom, would be greatly ſcandalized at the attempt, and tranſported into all thoſe paſſionate reſentments, which bigotry enraged, and zeal inflamed and hardened by ignorance,

rance, are apt to inſpire in defence of old uſages, againſt every appearance of encroachment and innovation.

So that whenever I thought of putting my deſign into practice, I could not forbear imagining to myſelf, (if we may compare great things with ſmall) the confuſions which we are told happened at Edinburgh, when a public liturgy was firſt attempted to be introduced there; the people, at the reading of the ſervice, immediately crying out, a POPE! ANTICHRIST! and honeſt *Jennet Geddes* flinging her ſtool at the miniſter's head; with an *out thou falſe thief, doſt thou ſay the maſs at my lug?*

But ſeriouſly; tho' my circumſtances are ſuch as oblige me, in prudence, to decline the above mentioned ſcheme; yet I cannot forbear wiſhing, that ſome other miniſter, whoſe ſituation may be more favourable to ſuch a deſign, and

who may poſſibly be ſupported by a ſufficient number of conſiderate and ſenſible people, would at length make an attempt of this nature, and endeavour to introduce a practice, which, whatever may be ſaid as to the GIFT of prayer, would, in my opinion, greatly promote the GRACE and SPIRIT of it; would tend to ſupport the diſſenting intereſt with reputation; and take off not only the moſt popular, but perhaps the moſt reaſonable objections that are raiſed againſt our way of worſhip. Indeed, I have often wondered, that our firſt Diſſenters, who, at leaſt the moſt eminent of them, ſeem to have been no enemies to a public liturgy, did not upon their ſeparation ſet out upon this footing, and admit the uſe of a ſcriptural and catholick form of common prayer: had they done ſo, I doubt not but by this time a general comprehenſion muſt either have taken place; or elſe the Diſſenters in this kingdom would

would have been a much more compact, and reſpectable body, than they are at preſent.

I would not be thought to recommend ſuch a practice, as it might be ſerviceable to us, merely as a party; for you and I are of no party in religion; otherwiſe I might ſay, that the known inclinations of many in the eſtabliſhed church, for reforming their liturgy, might furniſh no improper occaſion for making the attempt I am ſpeaking of. Might not many ſerious and ſenſible people, who think there are very juſt exceptions againſt many parts of their public ſervice, and who find ſo little diſpoſition in their governors, to make any alterations however reaſonable; might they not very gladly come over to us, if they could once ſee us making uſe of a liturgy, in which they could join with greater ſatisfaction? although 'till then, they are ſhy of our aſſemblies;

aſſemblies ; and chuſe, and that perhaps very juſtly, to adhere to ſome public form tho' at the ſame time they know that it is far from being ſo perfect as they could wiſh. Nay, might I not add, that ſuch a ſtep taken amongſt us, would very poſſibly have ſtill further effects : it might ſoften old prejudices, which have been too much heightened on all ſides ; it might convince thoſe, who want to be convinced, that we are not ſuch ſtiff, obſtinate and wayward mortals as they took us for ; no enemies to a common prayer ; but could gladly join in a leſs exceptionable, and more charitable liturgy ; it might make way for mutual compliances, and a better temper ; and help forward, by degrees, a reform in the ſervice of the national church ; an event, which, to all who confine not their religion to a ſect, muſt be highly deſireable.

As

As to the form which I here ſend you; which for reaſons above declared, I put together for my own uſe; and according to which I could willingly have conducted my part of the public worſhip; you will obſerve, that I have taken particular care to ſelect, what to me appeared, the beſt parts of the eſtabliſhed liturgy. And this I was inclin'd to do, not only as it was paying a decent reſpect to what had long had the ſanction of the public; not only as in ſo critical an affair, it would carry a becoming appearance of diffidence and modeſty, and ſecure me from the charge of too great vanity and preſumption; but likewiſe on account of the real goodneſs of the offices themſelves; as I cannot think any thing can be formed fitter for common uſe, than many of the collects; or that any others could well be ſubſtituted in their room, which, in point of ſentiment and language,

language, would be ſo plain, ſo ſignificant, ſo full and flowing.

You will wonder perhaps, why I ſhould retain ſo many of the reſponſes; nay, even put in ſeveral additional new ones; whilſt the uſe of any ſuch thing is ſo perfectly ſtrange and unheard of in our congregations; but be pleaſed to remember, what I before obſerved, that in my opinion, our public prayers are entirely too much left to the performance of the miniſter; and that the people, by all means, ought to have a ſhare therein. The uſe of reſponſes then, is very well fitted to anſwer this purpoſe: it gives the people a greater concern, and in a manner more nearly intereſts them, in this part of public worſhip; it keeps them attentive and awake, by finding them ſomething to do; helps them to conſider, what they are about; and, if pertinently applied, has a tendency to raiſe, and ſettle in their minds, ſuch

ſuch ſentiments and reflections as are ſuited to the particular ſervice in which they are engaged; nor can I help thinking, but that the total neglect of this cuſtom amongſt us, is one very great defect in our method of public worſhip.

I have likewiſe adopted the uſe of ſome other things, which are ſeldom, or never heard of in our aſſemblies; the propriety of which, however, I believe you will be ready to allow, when, from the great neglect of family inſtruction, and the growing ignorance too viſible among the generality of our people, there may be ſome reaſon to fear, that in a little while, if this is not the caſe already, there will be many among them unacquainted with thoſe obſolete things, called the CREED, and the TEN COMMANDMENTS

But 'tis time that I finiſh this long letter. The following papers I commit to your peruſal, and ſubmit intirely to your judgment; wiſhing I had full power to ſay,

——Si quid noviſti rectius iſtis,
Candidus imperti: ſi non, *his utere mecum.*

I am, Dear Sir,

Your aſſured Friend

and Servant.

A

SPECIMEN

OF A

LITURGY

Deſign'd for the USE of a PRIVATE CONGREGATION.

A METHOD for MORNING PRAYER.

IN the Beginning of divine ſervice, the miniſter and people might very properly accoſt each other, with the following good and pious wiſh; as it might help to re-mind them of the great buſineſs for which they are met together; and produce in them a kind benevolent con-

cern for their mutual edification, and acceptable worſhip of the Almighty.

MINISTER.

The Lord be with you.

PEOPLE.

And with thy ſpirit.

MINISTER and PEOPLE.

I believe in God the Father Almighty, maker of Heaven and Earth: and in Jeſus Chriſt his only Son our Lord; who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate; was crucified, dead, and buried; he deſcended into Hell [or, the inviſible ſtate of ſouls departed;] the third day he roſe again from the dead; he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; the holy Catholic Church; the communion of

of ſaints; the forgiveneſs of ſins; the reſurrection of the body; and the life everlaſting. *Amen.*

MINISTER.

Dearly beloved brethren, having thus profeſſed our faith in God, and made acknowledgment of his heavenly truth, it is very neceſſary, that the good effect of theſe our religious principles ſhould appear, by a careful performance of our chriſtian duty, and a diligent attendance upon ſuch means, as may beſt promote a truly devout and holy temper and practice. To this end, what can we do better? what can be more creature-like; than to aſſemble and meet together, as we now do, to acknowledge our ſins right humbly before God, to render thanks for the great benefits we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and

to

to aſk thoſe things which are requiſite and neceſſary as well for the body as the ſoul? And altho' the remembrance of our manifold offences might juſtly deject us, and make us aſhamed to lift up our eyes to the place where His Honour dwelleth; yet ſuch is the pitifulneſs of his great mercy, that he not only ſuffereth, but even inviteth the approach of ſinners unto him; he deſpiſeth not the ſighing of the contrite heart; nor the deſire of ſuch as are penitent; and hath graciouſly aſſured us in his holy word, that although he that covereth his ſins ſhall not proſper, yet whoſo confeſſeth and forſaketh them ſhall find mercy. Wherefore I beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me:

ALMIGHTY and moſt merciful Father, we have erred and ſtrayed from thy ways

ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; and we have done thoſe things which we ought not to have done; and have thereby deſerved thy juſt diſpleaſure. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; according to thy promiſes declared unto mankind in Chriſt Jeſus, our Lord. And grant, O moſt merciful father, for his ſake, that we may hereafter live a godly, righteous, and ſober life; to the glory of thy holy name. *Amen*.

MINISTER.

Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.

PEOPLE.

PEOPLE.

Bleſſed is the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile.

MINISTER.

I acknowledged my ſin unto thee, and mine iniquity have I not hid; I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin.

PEOPLE.

For this ſhall every one that is godly pray unto thee in a time when thou may'ſt be found; becauſe thou Lord wilt fulfil the deſire of them that fear thee, thou alſo wilt hear their cry, and wilt ſave them.

MINISTER.

Let us PRAY.

ALMIGHTY God, who deſireſt not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; who haſt ſo loved us as to ſend thy Son

Jeſus

Jeſus Chriſt into the world, to ſave us from our ſins, and to declare pardon and peace, unto all them that with hearty repentance, and true faith, turn unto thee; moſt humbly we beſeech thee, in his name, to grant us thy favour and forgiveneſs; which we neither aſk nor expect, but upon the righteous terms of his goſpel. Mercifully accept, O Father, the humble acknowledgment we now make, of our paſt offences, and aſſiſt our hearty deſires and purpoſes of amendment: pardon and deliver us from all our ſins, confirm and ſtrengthen us in all goodneſs, and bring us to everlaſting life, thro' Jeſus Chriſt, our Lord. *Amen.*

MINISTER.

Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more: that which I ſee not, teach thou me; if I have done iniquity, I will do no more.

PEOPLE.

Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

MINISTER.

Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of thine heritage? He retaineth not his anger for ever, becauſe he delighteth in mercy.

PEOPLE.

Lo, this is our God, we have waited for him, and he will ſave us; this is the Lord, we have waited for him, we will be glad and rejoice in his ſalvation.

MINISTER and PEOPLE.

Our Father who art in Heaven; hallowed be thy name. Thy kingdom come: thy will be done in earth, as it

is

is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

MINISTER.

O Lord, open thou our lips.

PEOPLE.

And our mouths ſhall ſhew forth thy praiſe.

MINISTER.

O come, let us ſing unto the Lord; let us make a joyful noiſe to the rock of our ſalvation.

PEOPLE.

Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

MINISTER.

For the Lord is a great God, and a great King above all gods.

PEOPLE.

He is our God, and we are the people of his paſture, and the ſheep of his hand.

MINISTER.

Sing praiſes unto God, ſing praiſes; ſing praiſes unto our King, ſing praiſes.

PEOPLE.

For it is good to ſing praiſes unto our God; for it is pleaſant, and praiſe is comely.

MINISTER and PEOPLE.

We praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To

To thee Cherubin and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and earth are full of the Majeſty of thy Glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of martyrs: praiſe thee.

The holy church throughout all the world: doth acknowledge thee;

The Father of an infinite majeſty.

Likewiſe thine honourable, true, and only Son;

Alſo, The Holy Ghoſt: the comforter.

Thou art the King of Glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgin's Womb.

When thou hadſt overcome the ſharp-

ſharpneſs of death: thou didſt open the kingdom of Heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe that thou ſhalt come to be our judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage:

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worſhip thy name: ever, world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord

O Lord, in thee have I truſted: let me never be confounded.

¶ Then might be ſung ſome pſalm of praiſe; and after that ſuch portions of the pſalms, and other parts of the Old and New Teſtament might be read, as ſhould be thought ſufficient.

¶ After that, the congregation might proceed to the more direct act of prayer and ſupplication, in the following manner.

MINISTER.

Truly my ſoul waiteth upon God; from him cometh my ſalvation.

PEOPLE.

He only is my rock and my ſalvation: he is my defence, I ſhall not be greatly moved.

MINISTER.

My ſoul, wait thou only upon God, for my expectation is from him.

PEOPLE.

PEOPLE.

In God is my ſalvation, and my glory; the rock of my ſtrength, and my refuge is in God.

MINISTER.

Truſt in him at all times, ye people; pour out your hearts before him: God is a refuge for us.

PEOPLE.

O come, let us worſhip, and bow down; let us kneel before the Lord our Maker.

MINISTER.

ALMIGHTY GOD, the Father of our Lord Jeſus Chriſt, thro' whom we have acceſs by one ſpirit unto thee; graciouſly receive the earneſt ſupplications, which we thine unworthy ſervants beg leave to preſent to thy divine Majeſty; from whom alone we profeſs to have all our help; upon the care and conduct

duct of whoſe providence, we would exerciſe an entire dependance; and whom, with a ſacred pleaſure, gratitude, reſignation, and truſt, we look up to, and acknowledge, as the great author of being; the fountain of all good; the diſpoſer of all events; who hateſt nothing which thine hands have made; but delighteſt in the real happineſs of thy creatures, and art ready to forward and aſſiſt them, in their ſincere deſires, and endeavours after it.

PEOPLE.

Ariſe, O Lord, our help; ſave, and deliver us, when we call upon thee.

MINISTER.

Remember not, Lord, our offences, neither take thou vengeance of our ſins: but ſpare us, good Lord, ſpare thy people, whom Chriſt hath redeemed with his own blood; rebuke us not in anger, neither chaſten us in thy hot diſpleaſure.

PEOPLE.

Spare us, good Lord.

MINISTER.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the Devil, from thy wrath, and from everlaſting damnation,

PEOPLE.

Good Lord, deliver us.

MINISTER.

From all blindneſs of heart; from pride, vain-glory, and hypocriſy; from envy, hatred, and malice, and all uncharitableneſs,

PEOPLE.

Good Lord, deliver us.

MINISTER.

From fornication, and all other heinous ſins; and from all the deceits of the World, the Fleſh, and the Devil,

PEOPLE.

Good Lord, deliver us.

MINISTER.

From lightning and tempeſt; from peſti-

peſtilence and famine; from fire and murder, and untimely death,

PEOPLE.

Good Lord, deliver us.

MINISTER.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſy, and ſchiſm; from hardneſs of heart, and contempt of thy word and commandment,

PEOPLE.

Good Lord, deliver us.

MINISTER.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

PEOPLE.

Good Lord, deliver us.

MINISTER.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to lead all profeſſed Chriſtians, to the right knowledge and practice of their holy religion; that they may both feel the comfortable and ſanctifying effects of it, in their own hearts; and ſhew forth its praiſe to others, by a lovely, pure, and unblameable converſation;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee effectually to reſtrain, every kind and degree of perſecution; all ſpiritual tyranny; all uſurpation over the conſciences of men; and that all who call themſelves the ſervants of Chriſt, may ſhew, that they are truly his diſciples, by their love one to another;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to give to all nations

nations, unity, peace, and concord ; that the miſchiefs and oppreſſions ariſing from pride, ambition, and tyranny, may ceaſe from the earth ; and that the whole world may enjoy the bleſſings of good government and order ;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee in righteouſneſs and holineſs of life, thy Servant GEORGE, our moſt gracious king and governor ;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory ;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to be his defender

fender and keeper; giving him the victory over all his, and his peoples enemies;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to bleſs and preſerve their Royal Highneſſes GEORGE Prince of WALES, the Princeſs Dowager of WALES, the Duke, the Princeſſes, the Iſſue of the Prince and Princeſs of WALES, and all the Royal Family;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

PEOPLE.

We beſeech thee to hear us, good Lord.

[MINISTER.

† That it may pleaſe thee to preſide in the High Court of Parliament, and to direct and over-rule all their debates and conſultations for the public welfare;

PEOPLE.

† During the Seſſion of Parliament.

PEOPLE.

We beſeech thee to hear us, good Lord.]

MINISTER.

That it may pleaſe thee to bleſs and keep the magiſtrates; giving them grace to execute juſtice, and to maintain peace;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to illuminate all the miniſters of religion, with true knowledge and underſtanding of thy word; and that both by their preaching and living, they may ſet it forth, and recommend it accordingly;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to grant, that all uſeful wiſdom may be faithfully taught, and principles of virtue may be effectually inculcated, in our univerſities, ſchools, and ſeminaries of learning;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

MINISTER.

That it may pleaſe thee to bleſs and keep all thy people; giving them hearts truly to love and fear thee, to receive thy word with pure affection, and diligently to live after thy commandments;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to bring into the way of truth, all ſuch as have erred, and are deceived;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, to raiſe up them that fall, to comfort and help the weak hearted, and finally to beat down Satan under our feet;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to ſuccour, help

help, and comfort all that are in danger, neceſſity, and tribulation; all that are any ways afflicted in mind, body or eſtate; † (eſpecially thoſe for whom our prayers are deſired:)

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to preſerve all that travel by land or by water; all women labouring of child; all ſick perſons, and young children, and to ſhew thy pity upon all priſoners and captives;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to defend and provide for the fatherleſs children, and widows, and all that are deſolate and oppreſſed;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to have mercy upon all men;

† When any deſire to be prayed for.

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to forgive our enemies, perſecutors and ſlanderers, and to turn their hearts;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to bleſs our benefactors and friends, and to recompence good to all them, who have done or deſigned, any good to us;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

That it may pleaſe thee to give us true repentance; to forgive us all our ſins, negligencies,

gligencies, and ignorances; and to endue us with the grace of thy holy ſpirit, to amend our lives according to thy holy word;

PEOPLE.

We beſeech thee to hear us, good Lord.

MINISTER.

O God, our Heavenly Father, we beſeech thee to hear us.

PEOPLE.

Graciouſly hear us, O Father, graciouſly hear us, O God, our heavenly Father.

MINISTER.

O let thy mercy be ſhewed upon us.

PEOPLE.

As we do put our truſt in thee, through Jeſus Chriſt, our Lord.

MINISTER.

ALMIGHTY God, who haſt made of one blood all nations of men, to dwell on all the face of the earth; who acceptest no man's perſon, nor regardeſt the rich more than the poor, for they are all thine offſpring, and the works of thine hands; diſpoſe our hearts we humbly beſeech thee, to a chearful acquieſcence in all the

diſpoſitions of thy providence, and to a conſcientious diſcharge of our proper duty, in whatever rank, condition and character of life we are placed: and ſince all outward diſtinctions of men will ſoon be laid aſide in the grave, beyond which there will no difference remain, but what ariſes from the good or bad temper of our minds, fitting us either to be children of wrath, or heirs of immortal glory; grant, O merciful Father, that in this life, we may ſo mind the things that belong to our ſpiritual peace, and ſecure the good part that is never to be taken from us, that in the life to come, we may be made partakers of the compleat and everlaſting happineſs of thy heavenly kingdom, thro' Jeſus Chriſt, our Lord. *Amen.*

O God, who knoweſt our frame, who remembereſt that we are duſt; have compaſſion upon our infirmities, and mercifully aſſiſt our weakneſs; that having our hearts eſtabliſhed with grace, we may never be tempted above what we are able to bear, but amidſt all the aſſaults of

our

our enemies, may be defended by thy ſure protection, and ſuccoured by thy moſt gracious and ready help, thro' Jeſus Chriſt, our Lord. *Amen.*

O Lord, our heavenly Father, Almighty and everlaſting God; who haſt ſafely brought us to the beginning of this day; defend us in the ſame, with thy mighty power; and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, thro' Jeſus Chriſt, our Lord. *Amen.*

Almighty God, father of all mercies, as we humbly ſeek unto thee, for the ſupply of our neceſſities, ſo we would gratefully acknowledge the many benefits we have received at thy bountiful hands. We give thee then, moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us, and to all men: ‖ [particularly to thoſe who now deſire to offer up their praiſe and thankſgivings for thy

‖ When any deſire to return praiſe.

thy late mercies vouchſafed unto them.] We bleſs thee for our creation, preſervation, and all the bleſſings of this life; but above all, for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful; and that we may ſhew forth thy praiſe, not only with our lips, but in our lives; by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, thro' Jeſus Chriſt, our Lord. *Amen.*

ALMIGHTY God, who haſt given us grace at this time, with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy name, thou wilt grant their requeſts: fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedi-

ent

ent for them; granting us in this world knowledge of thy truth, and in the world to come, life everlaſting. *Amen.*

The Grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all, evermore. *Amen.*

¶ A Prayer that may be uſed before Sermon.

O Lord, our heavenly Father, accompany us, we beſeech thee, in all our doings, with thy moſt gracious favour, and further us with thy continual help: in a particular manner we deſire, that at this time thou wouldſt engage the attention of thy ſervants to thoſe things which relate to their ſpiritual improvement and edification. Give unto us the ſpirit of wiſdom and underſtanding in the knowledge of thee; and as thou haſt cauſed all holy Scriptures to be written for our learning; grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly

digeſt them; that through the comfort of thy holy Word, we may embrace, and by a patient continuance in well-doing, ever hold faſt, the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt: in whoſe name and words we addreſs ourſelves to thee: *Our Father who art*, &c.

¶ A Prayer that may be ſaid after Sermon.

Most gracious and everbleſſed God, who alone canſt encreaſe and multiply all our bleſſings; we humbly pray, that as the rain cometh down from Heaven, and watereth the Earth, and maketh it to bring forth its fruit in due ſeaſon: ſo thy word which is now gone forth, may proſper in the thing whereto it is ſent, and accompliſh the good end of righteous and godly inſtruction: may it be as ſeed ſown in good ground, nor let the deceitfulneſs of riches, or the cares of this life, choak it, and render it unfruitful; but grant,

grant, that thy ſervants having heard the word, may in honeſt and good hearts receive and keep the ſame, and bring forth fruit with patience, to thy glory, and their own everlaſting comfort, thro' Jeſus Chriſt our Lord. *Amen.*

Now the very God of peace, ſanctify you wholly; and I pray God, your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt; to him be glory and dominion, for ever and ever. *Amen.*

A

METHOD

FOR

EVENING PRAYER.

HERE the morning ſervice might be repeated to the concluſion of the Lord's Prayer; or, if one would indulge a little variety, the following method might be made uſe of.

MINISTER.

The Lord be with you.

PEOPLE.

And with thy ſpirit.

MINI-

MINISTER.

Who can ſay, I have made my heart clean, I am pure from ſin?

PEOPLE.

If I juſtify myſelf, my own mouth will condemn me; if I ſay I am perfect, it ſhall alſo prove me perverſe.

MINISTER.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.

PEOPLE.

But if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

MINISTER.

Let us then, my beloved brethren, humbly acknowledge our ſins before God, and with lowly hearts and contrite ſpirits, approach his gracious throne, ſaying,

MINISTER and PEOPLE.

ALMIGHTY God, Father of our Lord Jeſus Chriſt; Maker of all things, Judge

of all Men; we confeſs that in many things we have all ſinned, and come ſhort of thy glory; we bewail every offence which at any time we have committed againſt thy divine majeſty, by thought, word, or deed. We would ſincerely repent of, and be heartily ſorry for all our miſdoings; we remember them with grief and ſhame; we intreat thy forgiveneſs of them with all earneſtneſs and Humility: Have mercy upon us, have mercy upon us, O heavenly Father; according to the riches of thy grace, in Chriſt Jeſus, forgive us all that is paſt; and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy name, thro' Jeſus Chriſt, our Lord. *Amen.*

MINISTER.

As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that he turn from his way and live.

PEOPLE.

PEOPLE.

To the Lord our God belong mercies and ſorgiveneſſes, though we have rebelled againſt him.

MINISTER.

Return ye backſliding children, and I will heal your backſlidings.

PEOPLE.

Behold, we come unto thee, for thou art the Lord our God.

MINISTER.

Let us PRAY.

O Lord, our heavenly Father, who art good and ready to forgive, and plenteous in mercy to all them that call upon thee; who haſt ſent thy ſon Jeſus Chriſt into the world, to redeem us from iniquity, and to aſſure the remiſſion of their ſins unto all them that truly repent, and unfeignedly believe his holy Goſpel; grant us, we humbly beſeech thee, a well grounded hope of thy pardon and reconciliation,

ciliation, by enabling us ſincerely to comply with thoſe things, which thou haſt eſtabliſhed as the neceſſary conditions of obtaining it: May we break off our ſins by righteouſneſs, and forſake them by a true repentance; may we forgive all them who have any ways offended or injur'd us, as intirely and heartily, as we ourſelves do deſire or expect forgiveneſs; that thus following thy commandments, O God, and walking from henceforth in thy holy ways, we may be delivered from all our offences, and finally obtain everlaſting life, thro' Jeſus Chriſt, our Lord. *Amen.*

MINISTER.

When the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive.

PEOPLE.

In this the children of God are manifeſt, and the children of the Devil; whoſoever doth not righteouſneſs, is not of God

God, neither he that loveth not his brother.

MINISTER.

Be ye therefore kind one to another, tender-hearted, forgiving one another, even as God in Chriſt Jeſus, hath forgiven you.

PEOPLE.

One man beareth hatred againſt another, and doth he ſeek pardon from the Lord? He ſheweth no mercy to a man like himſelf, and doth he aſk forgiveneſs of his own ſins?

MINISTER.

If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you; but if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

MINISTER and PEOPLE.

Our Father who art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread.

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

MINISTER.

O Lord, open thou our lips.

PEOPLE.

And our mouths ſhall ſhew forth thy praiſe.

PSALM C.

MINISTER.

Make a joyful noiſe unto the Lord, all ye lands; ſerve the Lord with gladneſs, come before his preſence with ſinging.

PEOPLE.

Know ye that the Lord he is God, it is he that hath made us, and not we ourſelves; we are his people, and the ſheep of his paſture.

MINISTER.

Enter into his gates with thankſgiving, and

and into his courts with praiſe; be thankful unto him, and bleſs his name.

PEOPLE.

For the Lord is good; his mercy is everlaſting: and his truth endureth to all generations.

PSALM CXLVIII.

MINISTER.

Praiſe ye the Lord; praiſe ye the Lord from the Heavens; praiſe him in the heights.

PEOPLE.

Praiſe ye him all his angels: praiſe ye him all his hoſts.

MINISTER.

Praiſe ye him Sun and Moon: praiſe him all ye ſtars of light.

PEOPLE.

Praiſe him ye Heavens of Heavens, and ye waters that are above the Heavens.

MINISTER.

Let them praiſe the name of the Lord: for he commanded, and they were creaed.

PEOPLE.

He hath alſo eſtabliſhed them for ever

and ever; he hath made a decree which ſhall not paſs.

MINISTER.

Praiſe ye the Lord from the earth, ye dragons and all deeps.

PEOPLE.

Fire and hail, ſnow and vapour, ſtormy wind fulfilling his word.

MINISTER.

Mountains and all hills, fruitful trees and all cedars.

PEOPLE.

Beaſts and all cattle, creeping things, and flying fowl.

MINISTER.

Kings of the earth, and all people; princes, and all judges of the earth.

PEOPLE.

Both young men and maidens, old men and children.

MINISTER.

Let them praiſe the Lord; for his name alone is excellent, his glory is above the earth and heaven. Praiſe ye the Lord.

¶ Here

¶ Here might follow ſinging, which I would always chuſe to be ſome Pſalm of praiſe: after that might be read ſuch ſelect portions of Sacred Scriptures, as ſhould be thought convenient.

¶ After the reading of the Sacred Scriptures, the Ten Commandments might be read, the people making the reſponſes following.

MINISTER.

God ſpake theſe words, and ſaid, I am the Lord thy God: thou ſhalt have none other gods but ME.

PEOPLE.

Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER.

Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the water under the Earth. Thou ſhalt not bow down to them nor worſhip them: for I the Lord thy God am a jealous God, and viſit the

ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands of them that love me, and keep my commandments.

PEOPLE.

Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER.

Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

PEOPLE.

Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER.

Remember that thou keep holy the ſabbath day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant,

vant, nor thy cattle, nor thy ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath day, and hallowed it.

PEOPLE.

Lord, have mercy upon us, and incline our hearts to keep ſo much as remains in force of this thy law.

MINISTER.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

PEOPLE.

Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER.

Thou ſhalt do no murder.

PEOPLE.

Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER.

Thou ſhalt not commit adultery.

PEOPLE.

PEOPLE.

Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER.

Thou ſhalt not ſteal.

PEOPLE.

Lord, have mercy upon us, and incline our hearts to keep this Law.

MINISTER.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

PEOPLE.

Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER.

Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor this maid, nor his ox, nor his aſs, nor any thing that is his.

PEOPLE.

Lord, have mercy upon us, and write theſe and all other thy laws in our hearts, we humbly beſeech thee.

MINISTER.

MINISTER.

Let us PRAY.

O GOD, from whom all holy desires, all good councils, and all just works do proceed; vouchsafe we beseech thee, to direct, sanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that paying a dutiful respect to all thy precepts, and faithfully observing the right statutes, and good ordinances which thou hast given us, we may truly please thee both in will and deed, and by thy mighty protection be continually preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

ALMIGHTY and everblessed God, who art the Author of Peace, and the God of all Comfort, in knowledge of whom standeth our eternal life, whose service is perfect freedom; graciously uphold our hearts in a well grounded and happy assurance

ſurance of thy favour, and give us in the exerciſe of well-doing, to enjoy that peace which the world cannot give nor take away: and moſt earneſtly we beſeech thee, O merciful Father, that we may continually abide in thy love. Preſerve us from that very worſt of all poſſible evils, that, of becoming alienated from thee, and enemies to thee, by wicked works: never ſuffer us by any power of temptation to fall from thee. But ſtrengthen, eſtabliſh, ſettle us, O God, in the paths of righteouſneſs, and in the choice of religious virtue; may the teſtimony of a good conſcience be the matter of our continual rejoicing; may this ſupport us amidſt all the changes of this life, and fortify us againſt the terrors of death itſelf; and when we ſhall appear before the Judgment-ſeat of Chriſt, to receive our final ſentence, and our eternal portion, even then, may we not be afraid with any amazement, but be able to lift up our heads with joy, as knowing that the

time

time of our compleat redemption is come, and that through the mercy of our God, an entrance will be adminiſtered to us abundantly into the everlaſting kingdom of our Lord and Saviour, Jeſus Chriſt. *Amen.*

O God, who haſt made our days as an hand-breadth, and our age is as nothing before thee; teach us ſo to conſider the ſhortneſs and frailty of our earthly ſtate, that we may apply our hearts diligently to ſeek after the better and more enduring happineſs of the heavenly world: and mercifully grant, that all the time of our continuance here, we may work the work of the day, and conſcientiouſly diſcharge the great duties of the preſent life, that when the ſhadows of death ſhall overtake us, and the night cometh when no man can work, we may happily have finiſhed the work thou haſt given us to do, and be numbered with thy good and faithful ſervants in light, and life everlaſting. *Amen.*

O LORD, our heavenly Father, High and Mighty, King of Kings, and Lord of Lords, moſt heartily we beſecch thee, with thy favour to behold our moſt gracious ſovereign King GEORGE, and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way; endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live: proſper all his good deſigns for the peace, liberty and happineſs of his people; and finally after this life may he attain everlaſting joy and felicity, through Jeſus Chriſt, our Lord. *Amen.*

ALMIGHTY God, the Fountain of all Goodneſs, we humbly beſeech thee to bleſs their Royal Highneſſes GEORGE Prince of WALES, the Princeſs Dowager of WALES, the Duke, the Princeſſes, the iſſue of the Prince and Princeſs of WALES, and all the Royal Family: endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper

them

them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt, our Lord. *Amen.*

‡ Most gracious God, we humbly beſeech thee, as for this kingdom in general, ſo eſpecially for the High Court of Parliament, at this time aſſembled; that thou wouldeſt be pleaſed to direct and proſper all their conſultations, to the advancement of thy Glory, the good of thy Church, the ſafety, honour and welfare of our Sovereign and his kingdoms; that all things may be ſo ordered and ſettled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and liberty, may be eſtabliſhed among us for all generations, thro' Jeſus Chriſt, our Lord. *Amen.*

O God, thou great governor of the world, thou righteous judge eternal; bleſs, we beſeech thee, the magiſtrates of the land, and grant that all who are anywiſe entruſted with the affairs of govern-

‡ During the Seſſion of Parliament.

ment, and the adminiſtration of juſtice, may have grace of thee to be found faithful; may they be aſſiſted and protected by thee in the due execution of their office, and anſwer the great end of their appointment, by being a terror only to evil doers, and an encouragement and example to them that do well. *Amen.*

ALMIGHTY and everlaſting God, who art the author and giver of all good things, ſend down upon the miniſters of religion, and all congregations committed to their charge, thy heavenly grace and benediction: may they be filled with the knowledge of thy will, in all wiſdom and ſpiritual underſtanding; and minding the things that make for peace, and things whereby one Chriſtian may edify another, may they truly pleaſe thee, and walk worthy of their holy vocation, to the honour of our Mediator and Advocate, Jeſus Chriſt. *Amen.*

O GOD, the Creator and Preſerver of mankind, we humbly beſeech thee for all

all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them; thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholic Church; that it may be ſo guided and governed by thy good ſpirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally we commend to thy fatherly goodneſs, all thoſe who are any ways afflicted or diſtreſſed in mind, body or eſtate: † [eſpecially thoſe for whom our prayers are deſired:] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities; giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. Theſe and all other neceſſaries, for them, for us, and thy whole church, we humbly beg in the name and mediation of Jeſus Chriſt, our moſt bleſſed Lord and Saviour. *Amen.* AL-

† When any deſire to be prayed for.

ALMIGHTY God, Father of all mercies, as we humbly ſeek unto thee for the ſupply of our neceſſities, ſo we would gratefully acknowledge the many benefits we have received at thy bountiful hands. We give thee then moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us, and to all men: ‖ [particularly to thoſe, who now deſire to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them:] we bleſs thee for our creation, preſervation, and all the bleſſings of this life; but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful; and that we may ſhew forth thy praiſe, not only with our lips, but in our lives; by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our

‖ When any deſire to return praiſe.

our days, through Jeſus Chriſt, our Lord. *Amen.*

And now, O God, we commend ourſelves to thee, and to the care of thy good providence; mercifully defend us from all perils and dangers of this night; graciouſly accept the ſacrifice of prayer and praiſe which we have this day offered up unto thee; and grant that in all our works begun, continued and ended in thee, we may glorify thy holy name, and finally, of thy mercy, obtain everlaſting life, thro' Jeſus Chriſt, our Lord. *Amen.*

NOW unto the King eternal, immortal, inviſible, the only wiſe God, who is able to do exceeding abundantly for us above what we aſk or think; unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. *Amen.*

The grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Ghoſt, be with us all, evermore. *Amen.*

¶ A Prayer that may be uſed before Sermon.

O God, the Father of Lights, who art the author of all good gifts, and haſt commanded, that if any man lack wiſdom he ſhould aſk it of thee; we make our earneſt addreſſes to thy throne for this and every other bleſſing, and humbly pray, in order to our attaining greater degrees of light and purity, that we may meekly attend to thy holy word, by which thou conveyeſt to unprejudiced, teachable, and well-diſpoſed minds, good knowledge and right underſtanding. Open our hearts, we beſeech thee, to receive the inſtructions of truth, of wiſdom, and righteouſneſs; may we gladly entertain, and ſincerely embrace, the way of happineſs which thou haſt ſet before us, in the diſpenſation of the goſpel; and as we call ourſelves the diſciples of thy ſon, grant that in the temper of our minds, and in the courſe of our behaviour, we may ſo yield ourſelves to be formed by his precepts and example,

example, that by the practice of goodneſs, righteouſneſs and truth, we may be daily growing into thy likeneſs, and be made more and more fit to partake of the perfect happineſs of thine heavenly kingdom; we aſk it in the name, and thro' the mediation of our alone advocate, Chriſt Jeſus, who hath taught us when we pray, to addreſs ourſelves to thee, ſaying, *Our Father, &c.*

¶ A Prayer that may be uſed after Sermon.

GRANT, we beſeech thee, Almighty God, that the words which we have heard this day, with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy name, through Jeſus Chriſt, our Lord. *Amen.*

Now the God of all grace, who hath called us unto his eternal glory by Chriſt

Jeſus, make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. *Amen.*

PRAY-

PRAYERS AND THANKSGIVINGS,

That may be uſed on DIFFERENT OCCASIONS.

THE ſubjects of the following prayers and thankſgivings, are chiefly the ſame with thoſe appointed in the eſtabliſhed liturgy: But as no general form can well provide for every circumſtance and event, in which either the public, or private congregations may be ſometimes intereſted, and which, therefore, it may be proper and ſeemly to take ſome particular notice of, in our common acts of worſhip: in ſuch caſes, the miniſter, as he ſees convenient, may with reaſon be left at liberty, to draw up ſuch other form or forms, as may be ſuited to thoſe ſpecial occaſions.

PRAYERS.

A Prayer for Rain.

ALMIGHTY God, who, when the duſt groweth into hardneſs, and the clods cleave faſt together, canſt cauſe it to rain on the earth, to ſatisfy the deſolate and dry ground, and make the bud of the tender herb to bring forth; we humbly apply to thee, in this time of our neceſſity, beſeeching, that thou wouldeſt viſit the earth, and water it; that thou wouldeſt make it ſoft with ſhowers; that thou wouldeſt bleſs the ſpringing thereof; that thus it may become fruitful, and yield its increaſe; and that we alſo, under a due ſenſe of our continual dependance upon thee, may ſtudy to walk worthy of thee, unto all well-pleaſing, and may abound in the fruits of righteouſneſs, to thy praiſe and glory, through Jeſus Chriſt, our Lord. *Amen.*

A Prayer for fair Weather.

ALMIGHTY and everlaſting God, we thine unworthy ſervants, ſenſible of the tokens of thy diſpleaſure, in pouring down ſuch *(or the late)* immoderate and exceſſive ſhowers; moſt humbly approach thy throne, bewailing our provocations, and imploring thy compaſſion and pity. We beſeech thee, O Lord, to ſtay the bottles of Heaven, and to reſtrain the floods thereof, that there be not ſuch a ſweeping rain as ſhall leave no food. Cauſe thy mercy ſpeedily to ſhine forth; and may the viſitations of thy goodneſs come upon us, as refreſhing as the light of the morning, when the Sun riſeth, even a morning without clouds; or, as the tender graſs ſpringing out of the earth, by clear ſhining after rain. And although thou now hideſt thy face from us, yet graciouſly appear for our comfort, and ſend us ſuch kind and favourable

vourable weather, that in due ſeaſon we may receive the fruits of the earth, and learn both by thy chaſtiſement to amend our lives, and from thy clemency to ſhew forth thy praiſe, through Jeſus Chriſt, our Lord. *Amen.*

In time of Dearth and Famine.

O GOD, who turneſt a fruitful land into barrenneſs, for the wickedneſs of them that dwell therein; with all humility of ſoul we proſtrate ourſelves at thy footſtool, acknowledging that thou art righteous in all thy judgments, and that we, unthankful and diſobedient, as we have been, amidſt our former abundance, juſtly deſerve to eat bread by weight and with care, and to drink water by meaſure and with aſtoniſhment. Yet deal not with us after our ſins, neither reward us according to our iniquities, but graciouſly look upon the affliction of thy ſervants, and mercifully grant

grant that our preſent ſcarcity and dearth, may, through thy goodneſs be turned into cheapneſs and plenty, and that we receiving the fruits of thy bountiful liberality, may uſe the ſame to thy glory, the relief of the neceſſitous, and our own comfort, through Jeſus Chriſt, our Lord. *Amen.*

In the time of War.

O ALMIGHTY God, King of all Kings, and Governor of all Things; whoſe power no creature is able to reſiſt; to whom it belongeth juſtly to puniſh ſinners; and to be merciful to them that truly repent; ſave and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices; that we, being armed with thy defence, may be preſerved evermore from all perils, to glorify thee, who art the only giver of all victory, through Jeſus Chriſt, our Lord. *Amen.*

In

In the Time of any Common Plague or Sickneſs.

MOST great and glorious Lord God, under a moſt awful ſenſe of thy awakening judgments, we would bow down before thy throne, and humble ourſelves under thy mighty hand, which in ſo aſtoniſhing a manner, is ſtretched out againſt us. In the midſt of life we are in death; the grave hath enlarged itſelf, and opened its mouth beyond meaſure, and our glory, multitude and pomp, deſcend into it: of whom may we ſeek for ſuccour, but of thee, O Lord, who, for our ſins art juſtly diſpleaſed? Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, correct us not in anger, leſt thou bring us to nothing; but, of thine abundant compaſſion, remove this grievous ſickneſs, and take away thy plague from us, that we be not conſumed, by the ſtroke of thy heavy hand. Pardon we beſeech thee our own crying ſins, and thoſe

of

of the whole nation, which have drawn down thy heavy diſpleaſure upon us; teach us by thy chaſtiſement, to reform our tempers and conduct; and grant that the lives thou haſt hitherto ſpared, may be devoted to thy fear, and that thy ſervants being prepared for all events, may whether we live, live unto the Lord, or whether we die, die unto the Lord, that whether we live or die, we may be the Lord's; grant this, O heavenly Father, and of thine infinite goodneſs have mercy upon us, through Jeſus Chriſt, our Lord. *Amen.*

Upon Occaſion of any violent Storm or Tempeſt.

O LORD our God, thou art very great, thou art cloathed with Almighty power, and girdeſt thyſelf with irreſiſtible ſtrength: thy way is in the whirlwind, and in the ſtorm, and the clouds are the duſt of thy feet; thou com-

mandeſt the winds and the ſeas, and they obey thee; the mountains ſhake at thy preſence, the rocks are thrown down before thee, the very foundations of the earth tremble, yea, the earth and all that dwell therein. We, poor feeble duſt and aſhes, whom thou canſt ſcatter with the breath of thy mouth, deſire with the deepeſt humility, and in a moſt adoring ſenſe of thy ſupreme majeſty and greatneſs, to throw ourſelves at the footſtool of thy throne. Poſſeſs our hearts, O God, with a holy fear and reverence of thee, may we ſtand in awe of thy judgments; and by theſe awakening calls of thy providence, teach us to conſider our ways, to bewail our paſt offences, and to renew our purpoſes of repentance, and amendment of life. Give us grace we beſeech thee, to become wiſer and better by the rebukes of thy rod, and amidſt all the changes and commotions of this world, grant that by a patient continuance in well-doing, our hearts may be ſo fixed

truſting

truſting in the Lord, that we may never be afraid of any evil, but with holy and unſhaken confidence, be looking for thy mercy unto eternal life, in that city, of which thou, O God, art the builder and maker, and the foundations of which are never to be ſhaken. Grant this, O heavenly Father for thy goodneſs ſake, in Chriſt Jeſus our only Mediator and Advocate. *Amen.*

On Occaſion of an Earthquake.

O LORD our God, we deſire with the utmoſt humility and reverence to proſtrate our ſouls before thee, confeſſing that thou art a great God, mighty and terrible, who removeſt the mountains, and overturneſt them in thine anger; who ſhakeſt the earth out of her place, and makeſt the pillars thereof to tremble. We beſeech thee, O Lord, to awaken our attention, duly to conſider and hear the voice

voice of thy amazing judgments, and to learn the inſtructions they were intended to convey. May we every one of us examine our own hearts, and ſee where we have done iniquity, and deliberately reſolve to do no more. Suffer us not as ſoon as our preſent conſternation is over, to forget our deliverance, or to grow vain, preſumptuous and ſinfully ſecure, leſt a worſe thing ſh uld befal us. We acknowledge it is of thy goodneſs O God, that we were not utterly conſumed, that we were not ſwallowed up quick, by the late earthquake. O may a ſenſe of thy many wonderful preſervations continually abide upon our hearts, and produce ſuch a godly care and watchfulneſs in all our conduct, that no diſaſter in life may ever ſurprize us; that death itſelf, at what time, or in what manner ſoever, it cometh upon us, may not find us unprepared; and that at length we may ſafely arrive at that kingdom which can never be moved; for the ſake of thy

mercy

mercy in Chriſt Jeſus, our worthy mediator and advocate. *Amen.*

On Occaſion of Mortality among the Cattle.

O GRACIOUS God, who, in thy great bounty to mankind, haſt given them the beaſts of the field for their proviſion and nouriſhment, continue to us, we humbly beſeech thee, this bleſſing, and ſuffer us not to be reduced to ſcarcity and diſtreſs by the contagious diſtemper, which has raged, and ſtill rages, among the cattle in many parts of this kingdom. In this, and all other thy diſpenſations towards us, we ſee and adore the juſtice of thy providence, and do, with ſorrowful and penitent hearts confeſs, that our manifold vices and impieties have deſervedly provoked thine anger and indignation againſt us. But we earneſtly entreat thee, Almighty

mighty Father, in this our calamitous ſtate, to look down upon us with an eye of pity and compaſſion; and, if it be thy bleſſed will, to forbid the ſpreading of this ſore viſitation, and, in thy good time, to remove it from all the inhabitants of this land, for the ſake of thy mercies in Chriſt Jeſus our only Saviour and Redeemer. *Amen.*

THANKSGIVINGS.

For Rain.

O GOD our heavenly Father, how many are the gracious works which thou haſt done, and thy mercies which are to us ward! Would we declare and ſpeak of them, or reckon them up in order unto thee, they are more than can be numbered. One inſtance of thy goodneſs we yet deſire at this time thankfully to acknowledge, that it hath pleaſ-

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ed thee in our great neceſſity to viſit the earth, and water it; to make it ſoft with ſhowers; and to command thy clouds to drop down fatneſs. May a grateful ſenſe of thy continual benefits abide upon our hearts; and in our lives, may we bring forth the fruits of righteouſneſs, to thy glory and our everlaſting comfort, thro' Jeſus Chriſt, our Lord. *Amen.*

For Fair Weather.

ALMIGHTY and moſt gracious God, we yield thee hearty thanks, as for every other manifeſtation of thy goodneſs, ſo for that ſeaſonable and bleſſed change of weather, by which thou haſt put gladneſs into our hearts, and given us the agreeable hope that our land will yield us her fruits of encreaſe. At this thy merciful viſitation, O ſupreme and univerſal Lord, the Heavens ſmile; the earth is glad; the fields are joyful and all that is therein, and

the

the hills rejoice on every ſide: our ſouls too would abound in all the comely chearfulneſs of praiſe; and aſcribe, with unfeigned gratitude all Honour, and Glory, and bleſſing, to thee the author of all our good, through Jeſus Chriſt, our Lord. *Amen.*

For a Plentiful Harveſt.

ALMIGHTY and everbleſſed God, who mercifully ſupplieſt the wants of thy creatures, and art giving us continual teſtimonies of thy gracious and over-ruling providence, in doing us good, and ſending us rain from Heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs. We rejoice at this time, in the gifts of thy bountiful liberality; for thou haſt cauſed our Land to bring forth plenteouſly; thou haſt crowned the year with thy goodneſs; our garners are full, affording all manner of ſtore; and our poor are ſatisfied with

bread

bread. Whilſt thou art thus loading us with thy benefits, enable us to make a ſober, thankful, and charitable uſe of them; and by becoming fruitful in every good work, may we ſhew forth thy praiſe, and abundantly utter the memory of thy great goodneſs, through Jeſus Chriſt, our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; we yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers, wherewith we were encompaſſed. We acknowledge it thy goodneſs, that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty

Deliverer, through Jeſus Chriſt, our Lord. *Amen.*

For Deliverance from the Plague, or other Common Sickneſs.

O LORD our heavenly Father, who art a God of the afflicted, and a protector of the forlorn; who raiſeth up the ſoul, and enlighteneth the eyes, and giveth health, and life, and bleſſing; all reaſon is it, that we offer unto thee our moſt ſincere and hearty thanks, for mercifully aſſwaging the grievous ſickneſs with which we have been ſo ſore afflicted; and for reſtoring again the voice of joy and health in the midſt of our dwellings: to the God of our ſalvation, therefore, to whom belong the iſſues from death, who is the lifter up of our head, and the health of our countenance and our God, unto him,

be

be all glory, and honour, and ready obedience, through Jeſus Chriſt, our Lord. *Amen.*

FINIS.

al glory, and honour, and [illegible]
dience, through Jesus Christ, our
d. Amen.